CROSS ROADS

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THE JOURNAL OF THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH

. . . We thank thee, then, O Father, For all things bright and good, The seed-time and the harvest, Our life, our health, our food . . . ."

THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH, INC.

(Incorporated under the laws of the State of New York)

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Meditations on the Magnificat

By THE REV. HENRY ROBBINS

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the lowliness of his handmaiden. For behold, from henceforth all generations shall call me blessed. For he that is mighty hath magnified me; and holy is his Name.

THERE is a great speculation as to the actual author of the words of the Magnificat. Based as it is on the song of Hannah in the Book of Samuel, critics of scripture can make all sorts of cases for its lack of identity — especially with our Lord's blessed Mother.

And in the growing confusion over the pressure of recent Roman promulgations, there is a tendency to make stronger denial of the relationship of this hymn to Blessed Mary: which in its way is a very fine thing, is it not? Because then as we sit in our studies, or preach from our pulpits, or gain favor in the market place, we can either, to ourselves, or to our people, or to any who care to listen to us, blandly deny the scriptural value of the hymn and at the same time hide ourselves from the full portent of it. Then having ignored the song and the meaning, we can just as blandly and blithely continue to make Christianity a pleasant protection or social defense for our own most sinful living.

So we shall meditate upon these verses of the Magnificat for the next three days, because involved in them is the key not only to St. Luke's Gospel or all the Gospels, but to the whole Christian approach to God; and to all the world that God has come to redeem.

(A) My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

What a paean of praise! The whole of one's being caught up and poured out in adoration! These are words of an act of adoration which represents the whole of a life in a servitude of love towards God — one's walking; one's working; one's sleeping — all done to the glory of God.

This is the song of a holy life; this is the praise of holiness; this is the song of the utter devotion of a Christian. God reveals Himself, and for the soul who allows God to find him, his praise of God is unstinted. How beautiful this is: and yet, truly how incomprehensible.

But here is the difficulty. So often a poet sings and the listener is confronted and confounded by the song! What one of us is able to sing out with that same boldness, and humility, and assurance that his soul doth magnify the Lord? Are you able to say in your life that you can pour your soul out to God?

What has caused this song? It is the out-pouring of thanks for God's Salvation; but added to the out-pouring is the ecstacy that stems from the humility, the lowliness, the simplicity of a soul — which to the world seems foolish and small — which to the world is a scandal — that has been exalted and made use of by God.

It is amazing what we can do with poetry. Poetry can express the depth of being; poetry can also hide us from reality. The Magnificat is beautiful! But think again! Suddenly it should dawn on us: How awful, for the world, is this song! An Angel of God has paid a visit to Nazareth to a small girl of no consequence whatsoever, and has declared to her that she shall be the bearer of God. She is young; she is afraid; she is of absolutely no consequence except in her devotion to God. In terms of her own community, it is pretty sordid. But this lowly and blessed child accepts her life as God wishes it for her, and she bears in all poverty and lowliness the Saviour of the World. And not only did the scandal begin with her, the frightful events of the life she bore has been as much of a scandal even to the present day, both in the church and out of it. Who of us can accept, except in the poverty and obedience with which she accepted it, the meaning of the life which her humility gave us.

We clergy meet in conclaves; we deliberate; we plan strategies; we seek positions; we make all sorts of motions in our meetings, but what bearing do all our plans, our strategies, our actions, have in relation to the one whom she has borne? This week our life is spent in the business of meetings. Are all of these meetings that we are having keyed to such a lowliness, such a humility, such a devotion, that we shall be more fit to accept the scandal, the affront, the blast in the face, which the coming of God represents to man? And are we in these meetings facing the actual issue of taking the Cross which is the ultimate end of this man, out into the world? But perhaps I am too serious! It may be that we are only concerned, superficially, to make a solid front for a solid contribution to the spiritual values that we say, so blithely, are so important for man. Perhaps we are merely forming ourselves into a so-called spiritual force against the ways of materialism and atheism. Perhaps we are here to show how wonderful it is that we Anglicans are here to give the whole conference strength. Perhaps we are here to show how wonderful it is that the whole conference being held in St. Louis is a united witness to the great Christian gospel.

But where is the humility of adoration, or praise and glory issuing from the lips of confessed sinners, whose only hope in desperation and weakness is the cross? Where is the carrying forth of the blessed scandal into the world, the filth of the cross? Where do we find that glory and wonder that can come only from the depth of those souls who have found themselves condemned but now in exultation are able to sing adoration to Him who has redeemed them by His Power? Where do we see the exultation of God's power which to the world is only poverty, slavery, and moral deceit.

My soul doth magnify, exalt, and praise, with glory, the Lord; and my spirit, the depth of my life, has rejoiced in God my Saviour, who has saved me from the evil, not only all around me, but what, to my horror, I have found in myself, and which I am not worthy to have forgiven. For He hath regarded the lowliness, the smallness, the petti-

ness, the paltriness, the shallowness, the sinfulness, the incapableness, the finiteness, the poverty of soul and body, the weakness of His handmaiden, and you and I and all of us who have had the vision of Him. For He that is mighty hath magnified me — praise and glory! He has lifted me up and freed me, and magnified me! He has taken me and made me part of his glory! He has filled me with holiness and goodness and nobleness and greatness! Thanks be to God!

By what right does any one of us have magnification in God's eyes except that He has magnified us. Did you ever stop to think how deluded we are — you are — I am — in thinking how important I am, — and each one of you is as bad as I. I am important. Why? Because of what I have done, or could do, or plan to do now or later when I am discovered, or maybe when men see my true value? What poppycock! And here, I think, is the crux of the weakness of our contemporary Christian life. In our present idolatry, man magnifies himself because God is good. But you and I are not good — let's face it. You and I are actually full of evil and deceit, and truly and frightfully we hate to face ourselves, or God because we feel ourselves unworthy of forgiveness; and so we puff ourselves up and pretend that we are greater and more important than we are, even when we know that we are not. The only reason for any magnification — and what a magnification it is — of any of us is God's mercy, and His love, and His forbearance, and His overbearing forgiveness. Thanks be to God! Thanks be to God! And Holy is His Name!

II

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the lowliness of his handmaiden. For behold, from henceforth, all generations shall call me blessed. For he that is mighty hath magnified me; and holy is his Name. And his mercy is on them that fear him throughout all generations. He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts.

When we read the prophetic voices of the Old Testament, we nod our heads wisely as we observe, in retrospect, the terrible destructions that befell the Jewish nations because of their failure to heed the prophetic warnings. But there is that in us that keeps us from applying the prophetic message to ourselves. I expect the old word, "Stiff-Necked" could quite properly be applied to us. It is very hard for us to see our own wickedness, in our blindness — our blindness which is caused by our attempts to justify ourselves. Personally, I find myself reading Amos, and applying his warning to all sorts of people. I find myself rather proud of my liberal approach to the ways of our culture. I find myself indignant over the blindness and the rapacity of the employers and the so-called big business groups, and the Chambers of Commerce, and the Unions and the gangs. But I do not apply the prophetic voices to myself. For after all, you see, I am not blind like others — I am not as other men; I say my prayers regularly; I celebrate the Holy Mysteries faithfully; I study Theology and Scriptures. I run up and down the streets of my

town in constant good works. Of course, I am not understood, but you see, I understand, and there are so few that do. And I, like so much of the rest of the world, in my own little shell, am able to justify myself for what I do. And what is all of this, actually, but pride! I am standing alone, without meaning to, as the sole emissary of God on this earth. There are a few others, of course, but frankly, although I have my faults, yet am I justified more than all the rest.

Am I too far off on the thinking of ourselves? And do we not all stand under the same condemnation? And is there much difference between my pride and that of Pharoah or Rehoboam or Mannassah, or even Judas Iscariot, or the people that I find myself condemning in our contemporary world? Where is my justification? Where is my righteousness in the sight of God? Do I have any justification or any righteousness? Do any of you?

We have justification and righteousness — yes, but only because of God's mercy. God has justified us; we have not justified ourselves. You will say, "oh yes, this is true." Every Sunday School child knows this. But do they actually know this? And do we know it? Are you and I living and preaching the Blessed mercy of God, bestowed upon us through the death of our Lord upon the cross? Are we so full of thankfulness for the coming and the death of our Lord Jesus that our life is a response to him; and, therefore, the pouring-out of mercy? Having been drawn apart by the Holy Spirit by our Baptism, our Confirmation into God's Holy Church, are we so distinctly different from the normally Christian world around us that the world is startled by the mercy pouring out of us? Are we the grateful vehicles of the Mercy received from God, or is the Cross for us a matter of conjecture and so far from our actual living that you and I, except for our garb and a certain tenor of education, resemble no less the gentile and pagan who is always around us? Does the community of which you are the Rector or the Vicar stand apart from the greater community in which it exists, because the community itself is able to offer God's mercy pouring through it? Or if this is not so, is the community of which you are minister and the sacramental person at least aware of its failure? Or is the only difference the method of worship or the showing of the complacent satisfaction of being an Episcopalian that puts us up and beyond our Protestant or Roman brethren who stand just beneath us? Do the judgments about the affairs of the world or the life in the community that you and I make, and our community makes with us, resemble the same judgments that the rest of the community makes? If this is true, do not we and our people stand under judgment because there is no discerning? God's mercy is poured out, and is poured out through His Body, the Church, into which we boldly claim membership. God's mercy is on them that fear Him. Just as in the old Israel, the fate of the proud who did not fear God was not only spiritual loss but also material destruction, so must it be true for us in the new Israel which He has established in his latter day.

But do I fear God? Do I need to fear God? Do my people need o fear God? Is it right to fear God? God is love, and love casteth out ear. Isn't that wonderful? But offering love without fear is meaningess, and if we offer love without fear, we have no actual relationship ith God.

To fear; to reverence; to be in awe; to be afraid; to be in terror; to e in dread — we know so much in this day, and especially do we know at we must not fear God. Must we not fear Him? And in the very teral sense of fearing? How can we come into the presence of God ithout fear? Were the Apostles without fear? Was Mary Magdalene ithout fear? Were those whom He helped and who saw Him actually s He is without fear? But WE must not have fear of God — so we on't fear Him, and so we do not know Him. And so God is not ccepted as an integral director of our lives. Instead of the fear of God, here are the dreadful fears of guilt, the fear of knowing oneself, the fear f lack of control, the fear of destruction, the fear of being nothing. Who an save us from our fear? Men? All men are as lost as I am! Who an save us? The idols of our illusions? How can man or our illusions ave us? How dull can we be? Can we not realize that we are but rdinary people, and that our illusions are gone? There is no end but eath! He has scattered the proud, the selfish, the blind, the deceived. Death is for the proud, which is tragic. Those who are the proudest, all the most terribly. Even the least proud and the confused must fall oo! But here in our hands, in meekness and in poverty and humility, imply and graciously and serenely, is the mercy that God bestows through s. Can we but fear Him in coming to Him? And in coming to find Him, to find the power of His Love, and so be reshaped so that He can eshape His Creation through us?

III

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the lowliness of his handmaiden. For behold, from henceforth all generations shall call me blessed. For he that is mighty hath magnified me; and holy is his Name. And his mercy is on them that fear him throughout all generations. He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seat, and hath exalted the humble and meek. He hath filled the hungry with good things; and the rich he hath sent empty away. He remembering his mercy hath holpen his servant Israel; as he promised to our forefathers, Abraham and his seed, for ever.

There is always confusion as to the relationship of poverty of riches and poverty of spirit. A very good case can be made by those who say that poverty of spirit has nothing to do with one's economic situation, but that whether one is rich or poor, he can be poor in spirit. This is quite true. There are poor people that are not poor in spirit. They are quite proud, and vindictively so.

However, the poor are for the most part poorer in spirit than the rich, because of circumstances. The rich who are rich are the most concerned to protect what they have and to protect the social life that protects

what they have. Being in a position of wealth, they wield a certain power and sway. And even unbeknownst to themselves, the power they have is a power to protect. Not only the rich but also those who live in the aura of the rich and who make their living in the social realm that presently exists, find themselves also blinded (without knowing it) to the power they hold to protect themselves and the status quo. And so the rich and those that live with them are seldom poor in spirit, which is tragic, because of that strange fact about life — which one cannot see unless one is poor in spirit — that no society however well it may be protected, exists in status quo. Life is in ferment. There is a constant social change, social rising and social decay. This is not a monstrous thought at all. It is a way of human existence. Not only Biblical but also Pagan philosophers have all seen it, and it is still to be seen and always will be. Where there is change there is change, and people get hurt, and those who are hurt the worst are not the poor in riches or in spirit.

That which the philosophers have seen is actually taking place today as always. The European history of the last two generations show the change. The tremendous changes that have taken place in our own country show it. The forces of motion are very evident in Asia. There is a constant dropping off of the wealthy. There is the constant rising of the poor. We may try to stop this action as the Fascist did and do, so that we may control the old order, so that we may keep things as they are, but no one ever does. There is, as has been pointed out, a tremendous revolution in the United States that has taken place in the last twenty years. Some of us may not like all of the implications of it, but whether we do or whether we do not, whether we would ignore it or not, it is still taking place. The wealth of the nation is pouring into the hands of the laborer, the farmer, the small tradesman and the builders, the machinist and the postman, the construction men, the nursery workers. The farmers, for instance are now in positions of economic surgence which has never been before. They are building houses; they are buying good cars; they are joining clubs; they are establishing credit; they are taking pride; they are becoming a voice in the American life. The lower income groups are getting into upper brackets. Their children are going to college, and they are going to the Army, the Navy, or the Air Force. One of the most stupendous things: children of submarginal labor groups are entering the armed services and some of them are now in schools and positions that would have been unheard of for them or even us so much as 15 years ago. They have been all over the world. They have seen things that some of the wealthy have never thought of seeing. From these people are coming the force behind the ideas that will direct our country for the next generation. We are in the midst of a revolution that you or I or anyone else is unable to stop. We are blessed that the change is taking place within the walls of a potential democracy. The change can take place without bloodshed even though it is going so fast.

In this process of change where are we in the Church, the Body of Christ, standing? 150 years ago John Wesley faced the same sort of change in England, and the establishment threw him out and did nothing themselves. Are we standing with the old orders of life? Are we afraid of change or are we blind to the change that is taking place? It would behoove all of us who are deliberating about the Church's work to question our position in relationship to this change. As we have met in these meetings, there have been rethinkings of our mission: how to raise money and the planning of strategy, but are these things enough? Are we going out to minister to the so-called new people to whom we should have been ministering all of these years, and to our condemnation we didn't? Are you in your community meeting and presenting the gospel to the whole community? Do you know the people of your community, or don't you have to? Isn't our main failure the failure to be in such a relationship with the whole community that you or I may present the gospel? This is not dramatic — it is what we were ordained for. It is amusing that we have to have conferences to show us this. Time and time again one hears of the Anglican Communion as the sleeping Giant. Are we asleep, or are we dead? Are we awake to the constantly changing new life and to the new fire that is building in the constantly new people? Or are we still resting and working with the same kind, good, quiet people who, finding themselves confused over the changes of things, are running to the Church for protection and shutting the doors behind them? How very remarkable that once there came an Angel to Nazareth — Can any good come out of Nazareth? — to a poor child that was engaged to a very distant relative of David. How very remarkable that God was born in a stable and never once did He have in his ministry a place to lay His Holy Head. How very remarkable that those who would hold life still would see that such horrible danger in God's presence and so destroy Him. How remarkable that God rose from that destruction. How very remarkable that the Holy Ghost fell first on such a motley group of what most of us might call scum, along with a couple of dangerous rich radicals. And since God knows the nature of things so well, is it not quite so remarkable that he allows the great to fall, but brings himself to speak to those who want to listen in each new age, and how very remarkable it would be if in this age we, of our establishment as we like to think of ourselves, could realize where God is directing us now, or is the establishment so proud that it cannot see? God puts down the mighty from their seat, and exalts the humble and the meek. He finds the humble and the meek in all walks of life. The humble and meek in each movement rise up as the continuing purveyors of God's Grace. He hath filled the hungry — spiritually and materially — with good things. And He always does. The rich eventually He sends empty away for He remembers His servant Israel and the forefather of us all, Abraham, and the promise has been of each age that Abraham's seed will increase, but if the present sons of Abraham do not worship and follow Him, He raises up stones to praise Him.

Cochel Library Fund Grows

The Wilbur and Caroline Cochel Memorial Library Fund, sponsored by the R.W.F., is moving forward, according to the treasurer, Miss Constance Vulliamy. As of June 10th, Miss Vulliamy reports that a total offerings of $323.67 has been made. Of this, $57.67 was received from the N.T.C.C.I. at the time of Mr. Cochel's funeral, representing certain offerings that were made at that time which were, later, designated to assist the Library Fund. The rest of the money has come from the R.W.F. members in amounts ranging from $1 to $25, except for one gift of $50 from the Diocese of Virginia.

As you know, the library will be established at Roanridge and will be designed particularly to meet the needs of Town-and-Country workers in the Church . . . both those in the field and those who may be doing intensive study in Town-and-Country problems at Roanridge. The honorary chairman of the fund is the Rt. Rev. Wm. Fisher Lewis, bishop of Nevada, who sent out the initial appeal and covering letter.

The picture of Wilbur and Caroline Cochel was given to us by the Arlo Cottrels who have been associated with Roanridge as farm manager and wife since the inception of the N.T.C.C.I. idea. The picture is taken up near the Cochel residence near the tractor barn.

CONCEPTS OF

FREEDOM AND THE CHURCH

By EDWARD R. WELLES,
Bishop of West Missouri

IN the Episcopal Church we stress the democratic government of our Church under the Headship of Jesus Christ, and rightly so. At annual parish meetings the members of the Church democratically elect the vestry, the parish governing body. In turn that vestry chooses the lay delegates to represent the congregation in the diocesan convention, the governing body of the diocese. And the diocesan convention elects the four priest deputies and four lay deputies to represent the diocese in the general convention, the governing body of the Church nationally. Also the clergy and lay members of both the Standing Committee and the Executive Council of the diocese, which conducts much of the business of the diocese between annual conventions, are democratically elected by the delegates at that annual convention. In these elections we observe the rule that majorities are right, even though certain individuals and congregations may be disappointed with the results, since more persons are nominated than can be elected. In democratic elections the voters have free choice in secret ballot, and sometimes indicate by their votes that they think it is "time for a change". We accept this in good spirit, because it is part of the democratic process. Now all this is in the government of the Church, in the carrying out of the Church's missionary program and the handling of the finances and property of the Church.

There are some areas of Church life in which the democratic process plays only a limited part. The rule of the majority operates freely in the choice of a bishop: the clergy and lay delegates to a diocesan convention, democratically, under the guidance of the Holy Spirit, elect the bishop, but his apostolic, spiritual powers are conferred on him by God at his consecration. A bishop can be suspended from the exercise of those powers for grave cause, but otherwise he continues until resignation, retirement or death, serving God and man as a stabilizing force for the continuity of truth and power in the Church, without requiring to be reelected every so many years. A parish vestry democratically elects a rector, but once elected by the vestry, and approved and instituted by the bishop, he exercises certain spiritual powers bestowed not by the vestry ballot box but by God at his ordination as a priest. These powers, like those of the bishop, are not to be exercised dictatorially, but lovingly used to preach the Gospel, the Word of God, the Christian Faith enshrined in the Bible and the Creeds, to administer the sacraments, to "drive away from the Church all erroneous and strange doctrine

This article is a portion of the annual address which Bishop Welles gave to the 68th annual convention of the Diocese of West Missouri at St. Joseph, Mo., May 13th.

contrary to God's Word," and to busy himself with the work pertaining to the salvation of man. Except for grave cause a rector may not be removed, but continues until resignation, retirement or death, or until he feels called to accept another charge.

Episcopalians have a great deal of freedom and elbow-room in the area of conduct and behaviour. The Book of Common Prayer, officially adopted by democratic action of General Convention in 1789, 1892, and 1928, lists certain days of fasting and abstinence; but the rest of the time we are at liberty to eat what we like and as much as we like, as long as we do not become gluttons. So with drinking: The Church does not teach that it is wrong to drink alcohol (Christ's first miracle was to change water into wine at a wedding feast), but we do believe that it is wrong to get drunk, and those who cannot drink without getting intoxicated had better not drink at all. Dancing is not considered sinful; after all there is precedent in the Bible for dancing, but like many other things not evil in themselves, it can become an occasion of sin if abused. Card playing is a pleasant pastime, involving luck, intelligence, skill and friendly fellowship, and is a wholesome amusement as long as it does not involve neglect of prior obligations such as deprivation of time or finance in family responsibilities. Rightly used, food, drink, dancing, card-playing and the like contribute to the healthy, wholesome joyous earthly life of fellowship with our family, neighbors and friends.

Even in the area of fellowship with Almighty God in public worship we Episcopalians are quite broad-minded and comprehensive; although we use the same Book of Common Prayer, there are marked varieties of emphasis and ceremonial.

Because we Episcopalians are so tolerant of everything but sin, because we are so sympathetic to science and learning, because we so strongly encourage intellectual freedom, because we cherish and apply the democratic process in the government of the Church, there is a serious failure on the part of many persons, both members of the Church and non-members, to understand that there are areas in our Church life in which there is properly no option, no variety of opinion, no democratic majority vote possible or permissible. We Church members do not elect Jesus Christ "Head of the Church" by a majority vote! If 95% of the members of the Episcopal Church should vote that they did not believe that Jesus Christ rose from the dead on the first Easter Day, their vote would not for a moment change the fact that Jesus did rise from the dead! In areas of fact and faith democratic voting does not apply. I refer to those areas where Jesus Christ has revealed God's nature, or God's action, or God's eternal purpose. It does matter what we believe here in this area of fact and faith. There is no room for vagueness or vacillation here. Either we accept Jesus as Son of God, or we do not; that is an act of our free will. But when we make that free choice of accepting Christ and His Church, we must accept certain basic beliefs and truths not open to debate. It does make a difference what we believe. The Golden Rule and the Sermon on the Mount are

wonderful, but they are not all the religion we need to be saved eternally. For one thing: by themselves they are impossible of human fulfillment. They offer a beautiful but supremely difficult pattern with no power to assist human beings to live the pattern. That is why God, through His Son Jesus, gave mankind more. That is why Holy Baptism and Holy Communion are so tremendously important, for they provide means of close relationship with God and means of receiving into our individual lives the infinite power of Almighty God Himself. That is why we dare not treat either Holy Baptism or Holy Communion lightly or casually. Just as we treat dynamite or atomic power with distinct respect, so the infinitely greater power of Almighty God (who creates the atoms that form dynamite or the hydrogen bomb) calls for our greatest awe, reverence and respect.

We become members of God's Church, not by being elected, as to an exclusive social club, but by the adoption of God in Baptism. And Christ offers adoption in Baptism to all men, regardless of race or color of nationality, who renounce the world, the flesh and the devil, who believe in Jesus Christ, the son of the Living God, who accept Him, desiring to follow Him as their Saviour and Lord, and who believe all the articles of the Christian Faith, as contained in the Apostles Creed. That is why in the case of the baptism of infants and young children it is so vitally important to have active Christian sponsors, who will take seriously their duty to take heed that the child learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health, and will take heed that the child, so soon as sufficiently instructed, be brought to the Bishop to be confirmed by him. Holy Baptism is not something to be fooled around with carelessly. God expects more of a sponsor than the gift of a bottle of champagne or a silver spoon at the time of baptism.

So with Holy Communion. Our Lord Jesus Christ assures us that the Holy Communion is His Body and Blood, that He is really and spiritually present in the Sacrament under the veil of bread and wine. And because of this tremendous power and Presence, the Church from the earliest days had restricted the reception of Holy Communion to those who were baptized, instructed, penitent and prepared. St. Paul in the eleventh chapter of I Corinthians wrote of the institution of the Holy Communion and warned his readers of the great danger of anyone eating and drinking "damnation of himself not discerning the Lord's body" (verse 29). There is certainly danger today in a person casually receiving Holy Communion without "discerning the Lord's body". Early in the history of the Church, when infant baptism came to be normal, Confirmation came to be regarded as the completion of Baptism for both children and adults, and persons were not expected to receive the Holy Communion until they had their Baptism completed in Confirmation after suitable training and instruction. That is why the Episcopal Church does not have "open Communion" or a general invitation to anyone present to receive, lest uninstructed and unprepared persons who are not able to "discern the Lord's body" do serious spiritual

harm to themselves. We do not allow small children to play with fire or explosives, nor are untrained adults permitted to operate an atomic installation lest they blow up the whole city. So the Prayer Book directs (page 281) after adult Baptism: "It is expedient that every Adult, thus baptized, should be confirmed by the Bishop, so soon after his Baptism as conveniently may be; that so he may be admitted to the Holy Communion." Our Church's official Offices of Instruction (P. B.-p. 291) has this question and answer: "Question. After you have been confirmed, what great privilege doth our Lord provide for you? Answer. Our Lord provides the Sacrament of the Lord's Supper, or Holy Communion . . ." And at the end of the Order of Confirmation (P. B.-p. 299) there is this direction: "And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

Jesus Himself gave Holy Baptism and Holy Communion to us and commanded us to use them, that we might be adopted eternally into God's family, and regularly receive transfusions of God's power into our lives. Our dear Lord commissioned an apostolic ministry which His Body, the Church, has faithfully retained through the vicissitudes of many centuries. that we might receive the bestowal of the Holy Spirit through the Laying on of Hands in Holy Confirmation and Holy Ordination. Jesus authorized forgiveness of sins to the penitent, and promised us resurrection from the dead and everlasting life. His early followers recorded in the Four Gospels of the Holy Bible the revelation of God's nature, truth and purposes, as they come to us through the earthly life and teachings of Jesus Christ. The ancient Apostles' and Nicene Creeds give us in short, summary, memorizable form the central, essential core of what Christians need to believe to be saved eternally through Jesus Christ.

Truly the most important areas of all in the life and work of the Christian Church and of the individual Christian are not involved in the democratic process. Jesus Christ, our beloved Head, has given us our marching orders and it is our clear duty to obey His commands. He does not force us to become members of His army. We have the privilege of using our God-given reason and free-will to choose and decide as we wish, but having freely responded to the Lord's call and become his followers, we have accepted certain obligations. As the Prayer Book states it (p. 291): "My bounden duty as a member of the Church — is to follow Christ, to worship God every Sunday in His Church; and to work and pray and give for the spread of his Kingdom." And this means that all of us — members of a parish or mission, vestrymen, priests, bishops — through parish meetings, diocesan conventions, general conventions — are all of us serving under the orders of our Head: Jesus Christ. And the authority and power and duty of each one of us comes from Jesus Christ.

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Heywood Broun wrote: "Personally I have no enthusiasm for organized jeering sections, but I hold that the spontaneous right of raspberry should be denied to no one in America."

Over the Copy Desk

Since going to the national Division of Town-Country, Bill Davidson has been given the responsibility of relating the work of the Division to that of the R.W.F. This has involved a lot of tightening of structure and it has meant some changes for Cross Roads. For instance, in the past, whenever a person wanted extra copies of Cross Roads for some specific purpose, it was somewhat difficult to trace them down. Now, thanks to Bill, when you want them, you may obtain a limited number directly from the printer, Mr. Carey Snyder, at Branch-Smith Co., 120 St. Louis Ave., Fort Worth, Texas, since he will always keep about 175 copies of each issue on hand. Selected members, such as regional representatives, officers, etc., will also get small bundles for "public relations" purposes; hence if your demands are only for one or two extra copies, your regional representative may be able to provide them.

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Clarence Day once said: "The ant is knowing and wise; but he doesn't know enough to take a vacation. The worshipper of energy is too physically energetic to see that he cannot explore certain higher fields until he is still."

In our household, we are now going through the annual discussion as to where we will spend our two-weeks . . . and the issue comes down, as I'm sure it does with so many Americans, to a choice between the camp in the mountains or a tent by the sea-shore. There is something to be said for both, and great writers have already said it.

Of the sea, Thomas Mann writes in Buddenbrooks:

"What sort of men prefer the monotony of the sea? Those, I think, who have looked so long and deeply into the complexities of the spirit, that they ask of outward things merely that they should possess one quality above all: simplicity. It is true that in the mountains one clambers briskly about, while beside the sea one sits quitely on the shore. This is a difference, but a superficial one. The real difference is in the look with which one pays homage to the one and to the other. It is a strong, challenging gaze, full of enterprise that can soar from peak to peak; but the eyes that rest on the wide ocean and are soothed by the sight of its waves rolling on forever, mystically, relentlessly, are those that are already wearied by looking too deep into the solemn perplexities of life. Health and illness, that is the difference. The man whose strength is unexhausted climbs boldly up into the lofty multiplicity of the mountain heights. But it is when one is worn out with turning one's eyes inward upon the bewildering complexity of the human heart, that one finds peace in resting them on the wideness of the sea."

And Charles Houston writes in *K-2, The Savage Mountain*:

"Why climb mountains? . . . No answer is completely satisfactory.

Perhaps there is no single answer, perhaps each climber must have his own reasons for such an effort. The answer cannot be simple: it is compounded of such elements as the great beauty of clear, cold air, of colors beyond the ordinary, of the lure of unknown regions beyond the rim of experience. The pleasure of physical fitness, the pride of conquering a steep and difficult rock pitch, the thrill of danger — but danger controlled by skill — are also there. How can I phrase what seems to me the most important reason of all? It is the chance to be briefly free of the small concerns of our common lives, to strip off non-essentials . . . in short, to come down to the core of life itself."

So the editor's family goes round and round in decision-making. We'll probably end up camping in the mountains for a week and recuperating on the sea-shore. The difficulty is that, in the urbanized east, the mountains and the sea has been taken over by man. A recent camp-out in the White Mountains showed that it was pretty difficult to really get lost . . . the sanctity of "Aloneness" seems to have disappeared.

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NOTICE

The fee for membership in the Rural Worker's Fellowship is $3.00 per year, paid in advance. The former "cut rate" of three years for five dollars has been discontinued by official action of the Board of Directors and the membership.

In *Alarms and Discourses,* G. K. Chesterton wrote:

"The splendor of furrowed fields is this: that like all grave things they are made straight, and therefore they bend. In everything that bows gracefully, there must be an effort at stiffness. Bows are beautiful when they bend only because they try to remain rigid, and sword blades can curl like silver ribbons only because they are certain to spring straight again. But the same is true of every tough curve of the tree trunk, of every strong-backed bend of the bough; there is hardly any such thing in Nature as a mere droop of weakness. Rigidity yielding a little, like justice swayed by mercy, is the whole beauty of the earth.

"The foil may curve in the lunge, but there is nothing beautiful about beginning the battle with a crooked foil. So the strict aim, the strong doctrine, may give a little in the actual fight with facts; but that is no reason for beginning with a weak doctrine or a twisted aim. Do not be an opportunist; try to be theoretic at all the opportunities; fate can be trusted to do all the opportunistic part of it. Do not try to bend, any more than the trees try to bend. Try to grow straight, and life will bend you."

The Ministry of Healing

(The following notes are the edited results of the 10th annual seminar of the Department of Town-and-Country of the Fifth Province, which was held at Grace Church, Rice Lake, Wisconsin, April 30th-May 3rd. The editing was done by a special committee made up of James F. Warner, Stanley Atkins and Herman Page. At the opening service, the preacher was the Rev. Kenneth D. Martin, rector of St. Matthew's Church, Kenosha, Wisconsin, whose theme was Spiritual Healing. The outline of his sermon initiates the notes on the conference:)

Spiritual Healing:

1. Biblical: (a) One-third of gospel narrative deals with Spiritual Healing.
   (b) Sending out of the twelve.
   (c) Sending out of the seventy.
   (d) Healing of St. Peter and St. Paul . . . part of the ministry of the Apostolic Church.
   (e) Jesus healed all that were brought to Him. . . .

Q.E.D. It is God's will that everyone be healed and have abundant health while on earth.

God never sends illness as punishment otherwise Jesus would have been working against the Father when He healed all that were brought or came to Him.

2. The Church Teaches Spiritual Healing:
   (a) Unction of laying on of hands—page 320—B.C.P.
   (b) Consecration of a Bishop—page 558—B.C.P.

3. Man is a trinity of Body, Mind and Soul. Therefore, that which affects one, affects the other two. The Soul has a profound affect upon the Mind and Body.

(a) The healing of the soul should come first for it is of the greatest importance. Spiritual strength reacts upon the whole being. Jesus said unto the man with palsy, "Thy sins be forgiven thee" and then "Take up thy bed and walk". We spend so much time and money on our bodies and so little on our souls.

(b) The healing of the mind very much depends upon the spiritual health of the individual.

(c) The healing of the body comes through the channeling of the mighty power of the Holy Spirit into the individual life. Some healings are instantaneous, but most of them come through the process of building spiritual strength.

4. According to authorities only 25% or less of cases admitted to hospitals are purely physical. Therefore, the diagnosis should be of the whole man and not just the body. For instance: arthritis is very often caused by bitterness, unforgiveness, grudge-holding or meanness. Therefore the cause needs to be taken into consideration and the cause is not physical. Or take ulcers of the stomach or duodenum. We are told

that worry, fear, anxiety produce them and not the food we eat. Again spiritual therapy is indicated.

5. Often people ask why so many failures. Doctors have failures too. By all means use the best doctors, surgeons and drugs you can get, but remember in the last analysis God is the only one who cures and He can go far beyond that which doctors can do.

Failure or slow process comes from the lack of right conditions, and the human channels are not ever perfect. These things make progress slow: 1. Lack of faith; b—sin; c—fear, worry and anxiety. Infants and small children respond so amazingly to baptism or spiritual healing because of their innocence. But it takes much spiritual effort (as a rule) for adults to receive the powerful health giving forces of the Holy Spirit. But, it can be done and is being done every day.

Medical Aspect

Dr. Conlon, Pathologist from Luther Hospital, Eau Claire, and a Churchman himself, spoke and led a discussion on the *medical approaches to the ministry to the sick.* Dr. Conlon cited the lack of effective communication between the doctor and the clergyman, as well as among various branches of medicine, urging that the various people concerned with the ministry to the sick understand the point of view of the others, and the aims and terms and pre-conceptions of each.

The relation of sin and organic disease was then discussed: first, organic disease was *defined* as disease with pathological changes which can be seen and tested, as compared with functional disorders which cannot. Types of organic disease mentioned included *inflammation,* or infectious disease, the agent being a micro-organism which produces recognizable changes. This type now of less importance in the last twenty years, due to the use of antibiotics. Sanitation, innoculation, and other means of prevention have reduced the great epidemics, which were at one time thought to be "act of God." *Tumor* was defined as "swelling", or new growth, growing without apparent cause; some are benign, others malignant. Cancer, a well-known medical problem these days, known as long as civilization. *Degenerative diseases,* once thought to be more or less inevitable, are now regarded as less so. Heart disease, other vascular diseases are undergoing vigorous research for cause and treatment.

Sin, defined as an offense against God, the sinner setting his will against that of God, is then related to disease, as understood above. Possible relationships of sin and disease include:

a. No relationship: organic disease with strictly physical causes. This is obviously not so, as the example of the acoholic with a bad liver indicates.
b. All disease the result of sin: this likewise is not so, because one alcoholic has a bad liver, the next does not. Many denominations try to claim this as a solution, but it is too oversimplified.
c. Sin not the cause of disease, but influencing the course of disease. Sin may not be the etiological cause, but may well af-

fect the course of the disease for better or worse. The relationship must be seen as a complicated one, varying with the person concerned.

Dr. Conlon then discussed the psychiatric and theological problem of Guilt, as it relates to the ministry to the sick, citing examples of research in this new area. Items:

a. A study of the impact psychologically of cancer and its treatment, with special relationship of the psychological result of the loss of a child by leukemia. People studied were not psychological patients, but ordinary "normal" people. Reactions included a variety; overactivity, refusal to accept the inevitable, and finally guilt feelings, the fear that they had not cared properly for the child, etc. One interesting item in the study of mothers with dying children was that very few found any help or strength in their religious faith. Religion served only as an additional way to try to save the child's life.

b. Guilt reactions in cancer patients (Abrams, Cancer, 1953); this study showed most cancer patients burdened with guilt feelings of some sort or another, although not all expressed them openly. The guilt may be attributed to others, or trying to blame the disease on some sin. Another problem may be that doctors, nurses, or even clergy may project their own guilt problems on the patient. *Points in this for the ministry to sick*:

(1) Self-blame and guilt universal, the Church can minister to this.

(2) One must understand one's own reaction to the disease, in ministering.

(3) Guilt or anxiety must be treated according to the mentality of the individual patient.

(4) Avoid over-optimism or over-assurance.

(5) Many visits needed, despite hostility which sick person may project on the priest.

c. Work with people must begin long before a serious disease strikes. People always try to find a cause for a threat; and the greater the threat, the greater the cause must be. The Church must speak clearly with its answer, in terms of the individual. The sacraments of the Church must be meaningfully related to the indivdual patient and his needs. The forgiveness of sins must not be obscured by the desire to make people *aware* of sins; sin must be expressed and confessed, but then forgiveness must be accepted, rather than obsession with past sins. (For further reading: Mairet, "Christian Essays in Psychiatry," SCM Press 1956)

The natural history of disease shows organic disease with a course which can be predicted; however, some are cured (or would be cured) with no medical attention; others die even with medical attention. One cannot predict which person will react in which way. Postresistance of body to disease differs with the patients, and emotional factors may change the bodily balance or the

resistance to disease. Stress of any sort must be met by resistance, but at times exhaustion may follow, and resistance cease. The causes of resistance or lack of resistance are not all physical; fear, resentment, anxiety, or other emotional factors may be involved. Pastoral ministration may be of great value in increasing the will to live, clearing away the emotional factors which may block resistance. The evidence definitely does not exclude the spiritual factors in healing.

Wrong diagnosis may account for some seeming "spontaneous cures", but there are other cases where this is not the case, and no medical factors known to have operated. Example of 100 cases of spontaneous cure of leukemia was cited.

INSTITUTIONAL MINISTRY L

The Rev. Robert Evans, Chaplain of St. Luke's Hospital, Denver (Episcopal), spoke on the chaplaincy and institutional ministry to the sick.

Relating the origin of the hospital as a place of "hospitality" where the sick were housed going to ancient shrines for cures, Fr. Evans traced the development of the hospital through the growth of the monastic movement. The conception of the hospital now since 1900 is as a place of care for all people, rather than a place of death for the indigent.

Fr. Evans cited the need for helping the patient entering the hospital today adapt to a completely strange environment, which may be upsetting, in addition to the anxiety about his illness. There is especially the need to recognize the patient as a *person,* an individual, and to treat him as such. The patient often tends to overinterpret what may be said to him, trying to read more in than is said.

Part of the Priest's duty is to help the patient interpret what is happening to him, in a prophetic way; as the Prayer Book says, the use of sickness as a means of spiritual growth. The parish priest's place can never be taken by the institutional chaplain, since the parish priest provides the link with the home church.

Families of patients likewise need ministry, in various phases of illness. The hospital staff likewise should not be overlooked.

Ministry to the sick should be one of trying to overcome a feeling of brokenness, making the patient feel a part of the whole again. Visits should be brief and frequent. There is no hard and fast rule whether prayer should always be offered upon every visit, although the priest should recall he never comes as an individual, but in the name of Christ and His Church, and the greatest gift he can bring is spiritual strength. Frequent use of the Sacraments of Holy Communion, Penance, and Unction are also recommended with Church patients. People should be trained in lesser illnesses to make use of the resources of the Church, including the sacraments; so that they are then used to them, and able to draw on them in a time of serious illness.

A person at the point of death may be under drugs and medication, and hence it may be necessary to check with doctors in advance, in order to prepare the person in a meaningful way. This may mean an earlier approach to the ministry to the dying.

Another area often overlooked by parish clergy is the ministry to

women at the time of childbirth, both before and after delivery.

PRAYER & MINISTRY TO THE SICK

The Rev. Richard Winkler, Trinity Church, Wheaton, Illinois, led the discussion on PRAYER GROUPS AND INTERCESSION with relation to the ministry of healing.

Fr. Winkler told of his own experience with his parish prayer group, and the value it has had in guiding healing, both spiritual and physical. A prayer group must be based on the *faith* of its members, and the point must always be *conversion* as the primary aim. Physical healing may well be result of conversion, although examples have been cited of conversion resulting from healing.

An active Prayer Group standing behind the priest in his ministry is a great source of strength within the church. A prayer group is a constant source of study, reading, and learning, as well as deepening of the spiritual life. Prayer group members may do calling on sick or shut-ins, thus assisting with the pastoral ministry of the Church. Forward Movement publications on prayer groups are recommended.

Fr. Winkler cited the program of a prayer group in Trinity Church:

a. The group meets in the evening to include men, every Thursday evening.
b. Meeting opens with brief prayers, Bible reading, meditation on healing passage.
c. Priest is present to lead group, when possible.
d. Study of one chapter of a book on healing, discussion following.
e. Study of the prayer list, kept by each member to pray each day. Reports on condition of people prayed for.
f. Each person on list has a sponsor in the group, who calls on the person, checks progress, reports at least once a month.
g. "specials", such as people to undergo surgery during week, receive special prayer, extemporaneous prayer used.
h. Healing service may follow in the church, laying-on of hands or unction.
i. Some people receive laying-on of hands for others.

Ministry of healing raises some problems, such as the attitude of the family may be hostile, or the problem of the death of a person prayed for. This latter does not seem to have affected the group, since at least the spiritual health was improved.

Certain dangers must be avoided in any prayer group for intercession:

a. Must avoid "post-mortems" on deaths.
b. Must avoid having group become a "gossip session" in reviewing cases.
c. People must avoid coming to group, receiving benefit, then dropping out.
d. Discourage the very sick from attending.
e. Avoid controversy on churchmanship, politics, personalities.
f. Keep money out, no collections or offerings.
g. Must avoid spiritual pride, that "our prayers did this", recalling that medical science and the power of God are agents of healing.
h. Avoid having a group without the priest's support.

Blocks which may hinder the power of God to assist in healing:

a. Many people block at idea of "faith healing", due to many popular cults and personalities.
b. Some people really do not desire healing, but enjoy the self-pity and attention of illness.

Discussion brought out several ways of helping the sick and shut-ins to be of value to others, and perform a useful function, thus countering the inherent selfishness involved in being sick.

a. One priest had a mortally ill woman review pamphlets on the ministry to the dying, report which ones had value.
b. A prayer group composed of sick and shut-ins to pray regularly for the other sick, other things, much in the way a monastic community is able to offer regular prayer and praise to God. Often only the shut-in has the time for this. Praying for others, offering praise to God gives their lives value.
c. The Diocese of Southern Ohio does this on a Diocesan scale, sending out lists of intentions and names for prayer.

The Order of St. Luke, a group devoted to encouraging spiritual healing within the Church, was described at the meeting.

Dr. Gladys Falshaw was the concluding speaker of the Seminar, on the relationship of the Church, Sacraments, and spiritual healing.

Dr. Falshaw emphasized the need for whole-ness, of body, mind, and spirit, which can come only through the Church. By having this total ministry related to the Church, ministry, and sacraments, we thus avoid the extremes of some of the healing cults and personalities, and some of the abuses that arise therefrom. For the Church has had the commission to heal the sick from the very earliest times, as Christ commanded His disciples, and also cited in the Epistle of St. James.

One cannot just seek after bodily healing, especially when there is sickness of the soul which may well be a cause. The Sacraments of the Church are available to heal the soul, thus helping to heal the body. Many wish "wellness" rather than "whole-ness"; whereas the Church's aim must be to bring person to unity in the faith.

a. The *Holy Communion* is the greatest healing service of all. The Holy Communion prays for Christ's Body to cleanse our bodies, and preserve them unto eternal life. When our bodies come in contact with Christ's Body, we should be surprised healing does NOT take place, rather than being surprised if it does (Dean Pike).
b. The Sacrament of *Unction,* as found in the Prayer Book, is an ancient Sacrament of Healing, as commanded by St. James.
c. Penitential Preparation is needed for both Holy Communion and Holy Unction, since sin is the number one block to healing of body, mind, and spirit. Unconfessed sin must be gotten out of the way. St. Paul urged his readers to guard against receiving Christ's body unworthily, lest they become ill. *Penance* may be the best way to become fully aware of our sins, and to be able to be assured of God's forgiveness. However, Penance must not be

used itself without thorough preparation. The emphasis must be, not on a morbid dwelling on sin, but the positive healing of God's forgiveness.

The ministry of the Church, administering the sacraments in a healing way, can be the greatest channels of the Holy Spirit in healing, thus making sure that the praise is directed to God, not to any individual. This places a great responsibility upon the priest to make sure that he himself does not represent a block to God's power, but a channel. Dr. Falshaw recommended the priest's own spiritual life, including regular confession and Holy Communion, as the best preparation for a healing ministry.

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Division Doings

By the

taff of the Division of Town and Country of The National Council

UMMER ACTIVITIES are upon us and that means involvement in the several regional programs which are a part of the National Student ural Church Training Program. A few less students seem to be enolled this year, but reports are that with preliminary orientation sessions ver in all parts of the country, students are now settling down to their upervised field work until evaluation conferences call them back together n mid-August. The value of the work they do in assisting their supervisors and the importance of their training on-the-job is beyond any ind of estimation.

The Roanridge Congregation, known as the Chapel of the Redeemer, ill have its first full-time priest when The Rev. Richard Allen takes p his duties in that position on August 1st. Dick, who is a former nember of the National Advisory Committee, comes to the work well ualified from much experience in town and country work in the Diocese f Oklahoma, and most recently from St. Andrew's, Stillwater, where e has been college chaplain in addition to his parish responsibilities. he congregation has developed to its present flourishing state as the utgrowth of the evangelistic and pastoral work of the National Town nd Country Church Institute and the various staff members who have erved the community over the past twelve years. A beautiful new church uilding is nearing completion close to the Institute Building, and the uture in God's service looks bright for the enthusiastic and faithful eople of the Chapel of the Redeemer.

The Division Secretaries, Clifford Samuelson and William Davidson ave made a number of field trips in the past three months, with visits i Indiana, Province of Quebec, Ohio, Vermont, Massachusetts, North arolina, and Maine, not to mention frequent trips to Roanridge, Missouri. he Division of Town and Country at the April meeting of the National ouncil named Cliff as Director of the N.T.C.C.I., so he is carrying on n this capacity, in addition to his regular position which now also in-

cludes being director of the student training program. The next issue of *Crossroads* may well bear the announcement that the long-awaited hope of a Division Newsletter is a reality. Mailing lists for all dioceses are now in process of completion. Through this medium the Division hopes to have a direct mail contact with all Episcopal Church town and country clergy and workers in the field.

National Conference plans for Green Lake, Wisconsin, Oct. 21-25, 195 remain as reported in the May issue of *Cross Roads.* Each diocese and district throughout the Episcopal Church will be allowed two official delegates to be nominated by the Bishop. The first $75.00 of each delegates expense and his $3.00 registration fee will be paid by his diocese or himself. Beyond that, reasonable expenses for travel, meals, and lodging for delegates will be assumed by the Division. Information and registration blanks will be sent to Bishops in August. Arrangements for Canadian delegates are being made by Dr. Leonard Hatfield, General Secretary of the Department of Christian Social Service of the Anglican Church in Canada through Canadian Bishops.

Wanted — R.W.F. members to respond to the plea in "Division Doings" in *Crossroads* for May for reports of Rogationtide activities! We would still like to receive bulletins, newspaper publicity, pictures and other material to help us know how Rogationtide is actually celebrated in the Episcopal Church and the Anglican Church in Canada.

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Book Reviews

Edited By E. Dargan Butt

Marshall, Harris, and Ackerman, Joseph. *TOWN AND COUNTRY CHURCHES AND FAMILY FARMING.* New York: National Council of the Churches of Christ in the U. S. A., 257 Fourth Avenue.

This is a factual little book on a very important subject for the town and country church, that of the stability and welfare of the family farm and family farmers. It might be of more use to those Churches that have more congregations among farm families than does the Episocpal Church but it is a subject that will touch those open-country churches that we do have, and is a matter about which we should all be interested whether our work is in the country or somewhere else.

A statement in the Introduction by the Rev. M. R. Zigler gives the reason why the rural church should be so concerned about stable family farming. ". . . Strong rural churches cannot be maintained in areas where hard-working farm youth may never be able to attain their goal of home ownership, where thrifty farm owners may lose their homes through foreclosure, where insecure tenants cannot be certain of enjoying the returns from an investment, and where shifting croppers and migrant wage laborers never know the satisfaction of a well-rounded home and community life." The balance of the book sets forth in forcible terms the cause of

ne family farmer, what particular concerns the Church should have about is welfare, and what the Churches can do about securing and sustaining his lace in the rural setting.

The main contentions of the book are that family farming is the natural, nd most economically sound and socially stable, method of farming. That ocial and economic conditions today tend to make it more difficult to naintain and perpetuate family farming than in times past, and that the Churches must cooperate with governmental and other secular agencies n working out programs for maintaining family farming as the dominant attern of American agriculture.

There are chapters on "The Goal of Family Farming;" "Problems Facing amily Farming," "Needed Improvements in Family Farm Tenure;" "The Churches' Endeavor to Improve Family Farming;" and "A Proposed United rogram for Family Farmers."

The book is written in text book style, with a great deal of material ompacted in a small volume, and, therefore, is not particularly easy read- ng. But the facts are there if one cares to know them, and the book, beside iving a clear, comprehensive view of the subject, is excellent as a source ook on its various aspects.

The price of the book is small, and easily within range of anyone in- erested. It is highly recommended for the town and country parson and is people.

E. Dargan Butt.

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MY LIFE ON EARTH by Edward Harris Heth, Simon and Schuster, New York 1953.

The author's skill as a writer is so subtle that the reader believes he is ctually witnessing Mr. Heth's gradual adjustment to country living. It is ot until the author makes a statement like the following that we suddenly ee deeper and realize that he is already, from the beginning of the book, sold" on country living. He arranges to meet Joe, the carpenter, at the ocal grocery store. "When I came in, Joe despondently twitched a muscle when he saw me, raising his hand to push his cap back on his head. Then e lifted the cap slightly and settled it again." If Mr. Heth had not known ountry people and their inarticulateness, probably born of shyness, he would have lacked the sensitivity to realize that Joe was really giving him cordial welcome in that "despondent twitch".

Thus accepting Mr. Heth, not only as a skillful writer but as an authority n the things of country living, both from observation of the eyes and of he heart, we find his entire story interwoven with deeper insights of real alue in understanding small town life. The skeleton of the story is his move o a village, the place of his birth, his purchase of land once owned in his amily, because the doctor said he must leave his nerve-wracking advertising ob in New York City.

To create continuity and plausibility, he tells of his early enthusiasm and f the building of his house. When fall came and he had to stay, his first lush of enthusiasm waned and through the winter he found hard going,

both physically and socially among neighbors who were hard to get to know. "No one spoke to me for more than a year," is what he writes. He does not add however that the neighbors were studying him carefully, sizing him up, reading his magazine stories, and making up their minds. Having passed their tests, he can write toward the end of the book, "My neighbors liked me, relied on me, expected my help, would help me." Of the magazine stories his neighbor said, "Those magazine stories you've been writing," he said after a while. "They're not too bad." And again Mr. Heth, because he understands the farmer's shy kind of understatement, knows that it is a real compliment.

After one accepts the author's conversion, one finds underneath and intertwined among his human characterizations deep and heart-felt observations on the life surrounding him, both in human beings and in Nature. His conversion to contentment in the country took place symbolically in his "second spring". From then on he makes such statements as "What a lucky exchange I too have made, though it took me years to learn it."

He notices things about the land, the hills, the groves, the "smell of all the land alive with bloom". He pretends to belittle this deeply moving experience by saying that probably he notices it because his childhood was spent on that land. But the experience is there, and deep, nonetheless. He and his well-traveled friend, exploring the Willow Road are taken in thought from America to France to the sense of timelessness and unlimited space which may belong to people living in the country who accept time and space without trying to escape them. His neighbor Bud brings out his admiration "who knew the last corners of the earth not only because the Army took him there but because when he was there he took the time to absorb what he saw — a trick he seemed to have appointed himself to teach me." Bud seems well suited to the country where "Time goes slow but each minute is fuller" and where there is "silence to hear what you want to hear."

If one reads this book expecting to meet real people, he will be astonished to meet people who are memorable, but who are slightly touched up by the pen of an artist. To point up their individuality, he has exaggerated some features, while he has soft-pedaled others. They are pleasant, living people. But more than that, they are the types of people who live in the country nowadays. There is the big buxom Aunt Dell who has resources to meet all emergencies. There are two maiden ladies, sisters, living together in a farmhouse, but doing their shopping on weekends in the nearest small town. There is Bud, the returned GI who has traveled all over the earth, but has come back, from choice, to live in his old home town. There is the young married couple who can give as sophisticated a party in their country place as any apartment dwellers in any city, but who settle down afterwards to a greedy enjoyment of their rural home, its gardens and pastures, orchards and woodland, when they realize that their days on the land are limited. Finally there is the young carpenter who by building a house in the freedom of the rural landscape is brought face to face with himself and with fine craftsmanship for its own sake. He suddenly becomes aware that

e loves the house he has built, so much that he can hardly bear giving it up another man. The very process of building the house brought out latent owers which the man himself had not known were in him. Perhaps it was nowledge he had absorbed in his childhood, perhaps some of it was the nstinctive wisdom of the ages: "he remembered his father used to finish oors that way." With apparently unstudied skill the author has thus drawn cross section of the people living in the town. At the same time he ha ed the present to the past to give it real life.

It is hardly fair to assume that Mr. Heth is trying to "sell" country living anyone. He is only painting the place as he sees it. The book might not ause anyone to sublet his city apartment to go and live in a farmhouse, ut to the man or woman already living in the small town in the hinterland, his book will strike a responsive chord.

Helen Philbrick

—oOo—

The Rural Fellowship Award

BEFORE an altar, as Christians have always done when they would worship God and give to chosen men honor and station in the Church, Bishop or priest of the Church addresses chosen valiant laborers in the vineyard with these words:

"In the name of the Father, and of the Son, and of the Holy Ghost, Amen. On behalf of the Rural Workers' Fellowship of the Episcopal Church I present to you - - - - , this Rural Fellowship Award, a symbol of our high regard and esteem for your Service as a Servant in the Lord's Vineyard and as a faithful Shepherd of His sheep scattered upon a thousand hills. May God's blessing be always with you as you continue to serve Him."

Upon the certificate given at such times we read: "Be it known that - - a - - in the Church of God, having faithfully served and promoted the interests of the Church in Town and Country areas with Godly Devotion, Enthusiasm and Loyalty; having given freely of his Wisdom, Knowledge and Talents in the Proclaiming of the Gospel of our Lord Jesus Christ to those living within the areas he has served and having, by the Board of Directors of the Rural Workers' Fellowship, been duly elected to receive, is hereby, in the name of the Fellowship, presented with the RURAL FELLOWSHIP AWARD in recognition of his outstanding service to the Church and the Master in Town and Country."

Before an altar, in the presence of men and women who have gathered from the far corners of the nation, and from Canada, these chosen men and women since 1949 have been singled out for recognition. The ceremony is simple, but it is an outward expression of deep convictions and feelings. The congregation and the recipients in particular are those who have caught the vision of the rural field as their particular place in which to minister to God's people.

The idea of the Award was suggested in 1948 by the then secretary of

the Fellowship, Francis Allison. Since 1949 27 persons have received the award. It is given in recognition for special service. All members of the Rural Workers' Fellowship have the privilege of nominating persons to receive the award. Names are sent to the Secretary and the Board of Directors then screens the names submitted. The important thing is that this award is given to those whom the active membership of the Fellowship recommends with love and gratitude.

This Award has come to be one of the most treasured in the Church. And just the recording of those who have received the award shows that those charged with the choice have done well:

1949 The Rev. Lloyd Delaney, Prof. William V. Dennis ("Dad"), The Rev. J. H. P. Mason, The Rev. Dr. George Wieland.

1950 — The Rev. Wm. Christian, Mr. Wilbur Cochel, The Rt. Rev. Malcolm Peabody, The Rev. Richard R. Price, The Rev. Ernest B. Smith.

1951 — Miss Alice Sweet, The Rev. A. Rufus Morgan, the Rev. Francis Allison.

1952 — The Rev. Charles Condor, The Rev. Arthur Leaker, The Rev. James Ethan Allen, The Rev. Allan A. Read, Captain Robert Jones (Church Army).

1953 — The Rev. David Clark, The Ven. Wm. Hasell, The Rev. Ralph J. Kendall.

1954 — The Rev. Raymond Holly, Mrs. Saidee E. Boyd, The Rev. E. Dargan Butt, The Rev. Fred Yerkes, Jr.

1955 — The Rev. John Peacock, The Venerable Eric A. C. Smith, The Rt. Rev. Henry H. Daniels.

1956 — The Rt. Rev. William Fisher Lewis, The Rev. George S. Tanton, Mr. John Tipton Oxford.

The Board of Directors has been considering the procedure of making the awards for some time, and wishes to suggest to the membership of the Rural Workers' Fellowship this plan to be put into operation for the 1958 awards — the 1957 awards will be made on the present basis.

In order to give the committee of the Board of Directors more time and in order to assure attendance of the award members at the annual meeting of the Fellowship, it is suggested that beginning in 1958 nomination be made to the Board of Directors by the time of the winter meeting which coincided with the Annual meetings of the National Advisory Board of the Town and Country Division usually held in January at Roanridge. From now on the nomination blanks, by which the membership of the Fellowship makes its recommendations would be printed in the November issue of Cross Roads. Nominations would have to be received by a deadline in January.

Then the winter meeting of the Board of Directors would constitute the award winners' committee. This meeting of the Board would then decide upon the winners for the following year.

Those chosen at this meeting would be notified of their election and would be especially invited to attend the Annual meeting of the Fellowship the following October. Letters would be written to the Bishops

those elected, requesting the Bishops to nominate these persons to be legates to the National Convocation on Town and Country Work, th the usual financial arrangements announced by National Headarters. This means the Diocese would be asked to pay a certain share the expenses of sending these delegates.

The winners would be announced in advance in Cross Roads and eir pictures printed therein. The introduction and citation would made at the Annual Corporate Communion or Banquet of the Fellowip, but the actual awarding of the certificate itself would be done by e Bishop of the Diocese in which the men work at some conspicuous iocesan function, or in the case of a Bishop being the recipient of the vard, the presentation would be made at a Provincial Synod.

The object of these plans is twofold: firstly, that the committee on vards have more time to study the nominations made, that the presence the award winners be facilitated at the annual meeting, and that by e presentation of the award at Diocesan or Provincial gatherings the ural Workers' Fellowship be given due recognition, and more important, at the Status of our rural clergy be recognized everywhere.

These are ideas which your Board has discussed, these come to you, e membership, as recommendations for the better management of the tails of the awards — so treasured, and so important in our life tother. Your Board of Directors would earnestly request your detailed mments as soon as possible.

Herman Anker
For the Board

—oOo—

New Members

ev. C. E. Edinger, 206 S. Huron Street, Cheboygan, Mich.
ev. H. Vaughan Norton, Box 354, St. Ignace, Michigan
ev. J. Kirby, 1089 St. Joseph St., Lachine 32, Quebec, Can.
ev. John P. Prest, Lucan, Ontario, Canada
ev. Canon John B. Owen, Grande Prairie, Alberta, Canada

—oOo—

Will Rogers said: "I always like to hear a man talk about himself because en I never hear anything but good."

—oOo—

orthern Exposure by Richard C. Warder; Pageant Press, New York, 1957. $2.50.

Fr. Warder, who now serves in the diocese of Eau Clair and had an ticle in the last issue of Crossroads dealing with the yearly round in northern mission, has written an autobiographical account of his early ys in the mission area of northern Canada. It is a friendly, warm ok, which gives many pragmatic insights into the difficulties and chalnges of the town-and-country ministry in places "back of the beyond".

. . . W. B. S., Jr.

Inter-Seminary Life Conference

THE 20th annual Interseminary Rural Life Conference, which attracted seventy-five students and faculty members from fourteen seminaries in Illinois, Indiana, Kentucky, Missouri and Ohio, was held at Merom Institute, Merom, Indiana, April 4th-6th. The Rev. E. Dargan Butt was conference director and the Rev. Wm. Davidson of the National Division was one of the leaders. A nine man delegation attended from Seabury Western Seminary, and two men attended from Bexley Hall.

The conference theme was "The Rural Family and the Church". According to the report from one of the seminarians:

"The conference began by taking note of the fact that industry is moving into the rural areas. The conference opened with an address by Irwin Reiss, general manager of Meadowbrook Farms, who described the process by which an electric power plant and associated coal mine were coming into being in Sullivan County, Indiana. He was followed by the County Agricultural Agent for Vigo County who described the agricultural situation as it confronted this new factor.

"Next the conference formed a car caravan for a field trip of the two counties. The initial stop was the site of the power plant, currently a large cleared space in the middle of a farming area overlooking the Wabash River, but soon to be the largest single unit power plant in the country. Next was the Burch Harlan Farm of 1,100 acres where Mr. Harlan, his father and a tenant, Earl Voges, talked about their farming operations and everybody was able to walk around to look at the equipment and talk more personally with the three farmers.

"A chicken supper was served nearby in the large, new Prairieton fire house by the ladies of the local Methodist Church. The program consisted of group interviews with four Prairieton families conducted by Harvey Schweitzer, a farmer and rural sociologist from Malta, Illinois. The families included the two families whose farm we visited in the afternoon; a part-time farm family and a rural-non-farm family. The husbands of the latter two families both work full-time in nearby Terre Haute. The interviews were primarily concerned with family life in town-country and family participation in the rural church.

"Around nine p. m. the caravan wended its way back to Merom, where undaunted by a wearing day, the Episcopalians challenged the "World" to a game of basketball; the results of which are best forgotten.

"The major events on Friday were addresses by Rockwell Smith of Garrett Biblical Institute and the aforementioned Mr. Schweitzer. Dr. Smith's talk was on *The Farm Family Today* in which he dealt with the changing patterns of living and the stresses which face the family on today's farms. Mr. Schweitzer gave a 'play-back' of the group interviews of the night before and discussed the problems which face a farmer today and suggested ways in which a Christian minister could serve the farmer.

"The conference concluded with discussion groups and, when it broke p following Saturday breakfast, few delegates went back to their seminaries ithout a new and deeper understanding of the challenge and promise hich the town-country program of the several churches offer."

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Josh Billings said: "I think it is good taste, and also good judgment, hen a man prays for the sins of the people, that he should count himelf in!"

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It has been said that, because a minister is called to speak Eternal ruth, it doesn't mean he has to speak everlastingly.

—oOo—

Writes Edward Young in *Night Thoughts*: "An undevout astronomer s mad!"

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Karl Stern wrote: "If our lives are guided by fear of error, rather nan the love of truth, we are no better than those people whose lives are ominated by a fear of sin rather than the love of good!"

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Horace Holley said: "There are three widely held fallacies: that labor s a curse; that religion is an escape from life; that money is wealth. All hree are fundamentally untrue."

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Roger J. Williams, in *Free and Unequal,* says: "A dual-control elecrically heated blanket is not a sign of disharmony; it recognizes diferences and by so doing promotes harmony."

—oOo—

Zoe Akins wrote: "Nothing seems so tragic to one who is old as the leath of one who is young, and this alone proves that life is a good thing."

—oOo—

Change of Address

Rev. Arthur A. Chote, 240 Avenue Rd., Toronto 5, Canada
Rev. Canon Ahab Spence, Box 668, Wilkie, Sask., Canada
Rev. Carl R. Bloom, 916 N. Jefferson, Huntington, Ind.
Rev. Donald Foster, 1917 Logan St., Minneapolis, Minn.
Rev. W. Frensdorff, Box 548, Elko, Nevada
Rev. David C. Graham, 506 Orange Ave., Los Altos, Cal.
Rev. V. G. Lowery, Box 216, Crescent City, Fla.
Rev. T. M. Magruder, Jr., 507 Churchill St., Fallon, Nevada
Mr. William C. Morley, Box 437, Morro Bay, Cal.
Rev. Thompson Rodman, Box 541, Vienna, Va.
Rev. Richard H. Shackell, Box 204, Novato, Cal.
Rev. Wm. L. Toland, Jr., 918 S. 2nd Ave., Canton, Ill.
Rev. A. H. Underwood, 2125 32nd Place, S. E., Washington, D. C.
Rev. Charles E. White, Box 943, Dade City, Fla.
Rev. Wayne Duggleby, 828 Augusta, Dekalb, Ill.

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